

WHOLE NO. 320.

Sept 10 11. No. 11 East Fourth street.

THE PHILANTHROPIST.

the former. Every man who has been long in this city, has witnessed more instances of the kind, and every one must be aware that such hostility is perfectly natural under the circumstances. Now I think it is the imperative duty of the citizens of the South to consider the consequences of admitting to the full rights of citizenship men who are by education self-interest hostile to their peculiar institutions. Have we not reason to fear that an alien current is at work which may unexpectedly produce consequences far more fatal than anything ever witnessed in this country? Is it not the true policy of the South to lend all her energies towards the accomplishment of the repeal of the naturalization laws? In my opinion it is clearly so."

The following sentiment, in relation to foreigners, we find in a speech of the Rev. W. W. Watkins, delivered on the 27th January, before the Louisiana Native American Association, in New Orleans—published in the Louisiana American, of Feb. 21st, by G. G. Foster. Speaking of foreign immigrants, he exclaims—

"Right! Sir, they have none—America will soon cover her glory with shame unless they are taught the substantial terms. Rather than that this nation shall be held at bay on this subject by the restless spirits of other lands—rather than that the nations of Europe shall disgorge themselves of this accumulating filth, and pour it into the generous bosom of America—rather than foreign feet shall trample our stars and stripes in the dust once bathed in the blood of revolutionary patriots, let oblivion hide us forever beneath its tranquil wave."

Again—

"Who compose the lawless mob which infest our northern cities? Who lays sacrilegious hands upon our public monuments? Who threaten to uproot the tree of liberty? Native Americans! No, sir, but such filth as is thrown upon our shores, from the prisons and almshouses of foreign lands. No sooner are their fetters broken off or their wants relieved, than they seek to reduce the standard of morals and intelligence to their own degraded level. No cause, sir! The violence with which foreigners seek to thwart the purposes of this association, declares itself. We seek to protect ourselves, and in doing this, to secure to them the perpetuity of those blessings we have taught them to enjoy. But their incorrigible stupidity or deep rooted vice cries out oppression—justice! Oppression, sir! Whom do we oppress? Have we not caused it to be published 'from the river to the ends of the earth,' that for those who are here we are not endeavoring to legislate. That from them we would not takeught that they possess. Injustice, sir! and to whom? To those who are confined to the prisons and almshouses of foreign lands? They, sir, possess no claims upon us but such as are common to citizens of the world. They may profit by our example—or they may adopt our form of government—or if they come among us (and Heaven forbid they should) let them be content to abide within the temple of liberty, and thank God that their children can claim the exalted title of Native Americans."

And again—

"It were reward enough for any foreigner, though he were a slave, to know that his children were Native Americans."

Now, be it known unto you, O German and Irishman, for the sake of gaining the friendship of such men—men who hold you in abhorrence, and would debar you from every privilege—the leaders of the party to which you generally belong, are willing to sacrifice every interest of free labor, every right of freemen. The question is, will you suffer them to do it? Let us see what these slaveholders, these men who love you so well, demand of you. Let us see the kind of democracy they prescribe. Says the GLOBE, the great organ of your party—

"The Democratic Doctrine denies the right of any interference by discussion, or otherwise, on the part of Congress, upon matters pertaining to the Southern domestic institutions."

The Florida war, the Creole case, the case of slaves escaping into Canada, the case of slaves shipwrecked on British Islands, the reclamation of slaves fleeing from the South to the North, are all "matters pertaining to the Southern domestic institutions."

Appropriations are made to carry on a war, commenced for the purpose of conferring a greater security on slavery, and prolonged, because of the determination of the slaveholders to get possession of runaway slaves in the swamps of Florida. Henry Clay negotiates with Great Britain for the purpose of inducing her to surrender up slaves who have fled to her jurisdiction. Administration after administration demands from the same power compensation for shipwrecked slaves. John C. Calhoun commits the Senate of the United States to the protection of the coastwise slave-trade. Mr. Farrow, of Louisiana, presents a memorial of persons in New Orleans, claiming compensation for the negroes of the Creole. Mr. Webster demands from the British Government, the heroes of this brig, as mutineers, and compensation for the rest of the cargo of human beings. And yet the GLOBE asserts, that "the democratic doctrine denies the right of any interference, by discussion or otherwise," on any of these matters, because they pertain "to the Southern domestic institutions!" The GLOBE did not mean so—it was a slip of the pen. It meant merely to say that, while democracy upheld the right of slaveholders to use every branch of the General Government for the protection of their "peculiar institutions," it denied to the people of the free states any right even to discuss the propriety of such protection, either by their representatives in Congress or otherwise. Such is the democratic doctrine taught by the GLOBE, Ohio Statesman, and their humble imitators!

And do you endorse it? Will you who have fled from despotism abroad, suffer yourselves to be gagged in this professedly free country, by men who think it were a privilege for you to be slaves in America, so your children might be freemen? Will you suffer your democracy to be dictated by slaveholders?

The abominable sentiments we have alluded to, are not confined to one party in the South. The real upholders of the Slave Power in both parties cherish the same views. This we shall now prove, for we are anxious to convince the working men, that slaveholders can have no real fellowship with them.

"We of the South," said the Richmond Whig, in 1837, "have cause now, and shall soon have greater, to congratulate ourselves on the existence of a population among us, which excludes the population which in effect rules of our northern neighbors, and is rapidly gaining strength where slavery does not exist—a population made up of the dregs of Europe, and the most worthless portion of the native population!"

Now what is this "population?" What this "worthless portion of the native population?"

THE LABORING CLASS. Virginia has reason to congratulate herself, on having a slave-population instead of a free-laboring one! Such is slaveholding respect for you, working men.

Again—Watkins Leigh, one of the most distinguished slaveholding statesmen of Virginia, once a member of the United States Senate, contended in 1829, in the Virginia Convention, that those who earn their bread by the sweat of their brow, in political economy fill exactly the same place as the slaves. He further says: "I have as sincere a regard for that people as any man who lives among them. But, I ask gentlemen to say, whether they believe that those who depend on their daily labor for their daily subsistence, can or do ever enter into political affairs? They never do—never will—never can."

And this gives me an opportunity of repelling a vile slander on the Anti-Slavery men, both of this country and Great Britain. It is said that they are enemies to this republic—that they are indifferent to the rights of white people. The fact is, they are the friends of universal liberty. They advocate the largest liberty, and are hostile to the spirit of monopolies. In Great Britain, the leading Anti-Slavery men are the staunchest supporters of popular rights. They are found arrayed against the Corn Laws, and in favor of free suffrage. You have all heard of Joseph Sturge, the great English Abolitionist. He came to this country, inspected the workings of its institutions, went back and wrote a book. Of course, every one supposed that the book would be filled with abuse, for two reasons. First,—he was an Englishman, and secondly, he was an Abolitionist. But, what is the fact? He is the first English traveler who has done America justice—and the reason of this is, he is an Abolitionist, and therefore determined to be just. We call the attention of the patriot, jealous of his country's fame, to the following paragraph, from the summing up of Mr. Sturge's report. We copy from the Boston Herald.

"Whether I consider the religious, the benevolent, or the literary institutions of the Northern States,—whether I contemplate the beauty of their cities, or the general aspect of their civil society, in which nature every where is seen rendering her rich and free tribute to industry and skill,—whether I regard the general comfort and prosperity of the laboring population,—my admiration is strongly excited, and, to do justice to my feelings, must be strongly expressed. I do not know of any country where the means of temporal happiness are so generally diffused, notwithstanding the constant flow of emigrants from the old world; and I believe there is no country where the means of religious and moral improvement are so abundantly provided, wherever facilities of education are more within the reach of all,—where there is less of extreme poverty and destitution."

"As morals have an intimate connection with politics, I do not think it out of place to record my conviction that the great principle of popular control, which is carried out almost to its full extent in the free States, is not only beautiful in theory, but that it is found to work well in practice. It is true, that disastrous scenes of mob violence and lynch law have occurred; but, perhaps not as frequently as popular outbreaks in Great Britain, while, generally, the supremacy of law and order have been restored, without troops, or special commissions, or capital punishments."—*Boston Daily Mail*.

We ask, who shows more respect for the people and popular rights, Joseph Sturge, the Abolitionist, or Watkins Leigh, the Slaveholder?

HENRY CLAY, the Whig candidate for the Presidency, seems to have had as crude ideas of free labor, as this Virginia statesman, when in his speech on the Missouri question, he exclaimed, "Shall our wives and daughters black their own shoes?"

He seemed to think this conclusive in favor of having slaves. "It never entered his head, that a republican ought to black his own shoes."

Even the sturdy farmer cannot escape the contempt of the slaveholder. In a debate the other day, concerning West Point Academy, in Congress, Mr. Reynolds, of Illinois, objected to the institution on account of its aristocratic tendencies—he spoke for his constituents, who being plain farmers, are not recognized as equals by the Southern gentry.

Mr. Holmes of South Carolina, in reply, alluding to the remark of Mr. Reynolds, that the institution was an aristocratic one, observed—

"This cry might do very well among the farmers, but it would not do on the seaboard, and among the ENLIGHTENED people of this country."

And the reason why this slaveholder makes so broad a distinction between farmers and enlightened people, is, that the former are hard-working men, and how they should be enlightened people, he can't understand.

"How should their minds, the poor whose hands are hard."

With delving in the earth, unshooled besides in knowledge, labor for the public weal!"

As it is to be wondered that such men as Mr. Holmes, having the control of the government, should manage it in disregard of the interests of these unenlightened people!

Honest Mechanics, you have heard of the struggle in Kentucky in relation to the slave importation law. The celebrated Robert Wickliffe advocated the repeal of that law. He wished the slave population of the State increased. And on what ground think you? The increase of slaves he regarded as their only defence against the influx of mechanics from Europe and the free States.

"No fellow citizens, he exclaimed," our slaves upon this point are our only defence; for as soon as they disappear, a new race will overrun the State, as assuredly as Goths and Vandals overrun France!"

This same slaveholder, in the State of Kentucky, during the discussion on the slavery question, denounced the free laboring man and mechanics as white negroes. We copy from the Louisville Advertiser.

"Gentlemen wanted to drive out the black population that they might obtain white negroes in their place. How consistent has been their conduct!"

White negroes have this advantage over black negroes,—they can be converted into voters; and the men who live upon the sweat of their brow and pay them but a dependent and scanty subsistence; can be kept ten thousand of them in employment, come up to the polls and change the destiny of the country.

How improved will be our condition when we have such white negroes as perform the servile labors of Europe—of old England—and he would add, now of New England—where our body servants, and our cart drivers, and our street sweepers, and our shoe blacks, are white negroes instead of black. Where will be the independence—the proud spirit and the chivalry of Kentucky!

With white negroes in rags and dependence surrounding him, will the Kentuckian be what he has been in times past?"

Working men of the free states! What think you of your allies? What think you of your political papers, which permit you to be daily insulted by these slaveholding aristocrats, without daring to rebuke such arrogance?

Of a piece with this, was the saying of John Randolph in Congress.

"We do not govern them (the people of the North) by our black slaves, but by their own white slaves. I never voted for but one man (Mr. Varnum as Speaker of the House) from that country (Massachusetts), and so help me God, I never will vote for another."

At another time he remarked—

"We know what we are doing. We of the South are always united, from Ohio to Florida, and we can always unite: but you of the North are beginning to divide. We have conquered you once, and we can, and we will conquer you again. Sir, we will drive you to the wall, and when we have you there, once more, we mean to keep you there, and nail you down like base money."

And is not this true? Who can deny it? Are not both of the parties driven to the wall? Are they not the mere slaves of the South? What are they doing now? Stooping to the foot of the slaveholder.

What say the people of the free states—are they willing to vote for the slaveholders' candidates, and thus be "nail down like base money?"

Judge Harper, a distinguished man of South Carolina, pronounces the declaration that "all men are created free and equal," a bold dogma. Take the following extract from his memoir, read about a year since in Charleston, as a fair sample of slaveholding democracy.

"Man," he remarks, "is born to subjection. Not only during infancy is he dependent, and under the control of others; at all ages, it is the very law of his nature that the strong and the wise should control the weak and the ignorant."

"Man cannot have property in man"—a phrase as full of meaning as "who slays fat oxen should himself be fat." Certainly he may, if the laws of society allow it, if it be on sufficient grounds, neither he nor society do wrong.

"It is the order of nature and of God, that the being of superior faculties and knowledge, and therefore of superior power, should control and dispose of those who are inferior. It is as much in the order of nature that men should exercise each other, as that animals should prey on each other."

"Would you do a benefit to the horse or the ox, by giving him a cultivated understanding or fine feelings? So far as the mere laborer has the pride, the knowledge or the aspiration of a freeman, HE IS UNFITTED for his situation and must doubt, feel his inferiority. If there are sordid, servile, and laborious offices to be performed, it is not better that there should be sordid, servile, and laborious beings to perform them?"

Now, we ask our real democratic friends—is it any wonder that such men as these should have dissolved their alliance with you? How is it that you could ever have presumed for a single moment, that they would join heartily with you in legislation for the benefit of the working class?"

This same gentleman approves of Mr. Van Buren's administration, but let us see what he thinks of the democratic party. At Winnsboro, South Carolina, July 4, 1840, he delivered an address, from which we make the following extracts.

"But is there anything in the principles and opinions of the other party—the great democratic party—the great democratic bubble, as it has justly been called, which should induce us to identify ourselves with that? Here you may find every possible grade and hue of opinion which has ever existed in the country. Here you may find loofer and loco-foco and agrarian and all the rabble of the city of N. York—the most corrupt and depraved of rabble, which controls in a great degree, the city itself, and through that, as being the commercial metropolis, exercises much influence over the U. States at large. Here are those who have abandoned the old venerable and significant name of republicans, to shout for democrats and democracy—a cry which no politician ever raised for an honest purpose. Here too, may be found consolidations of every complexion, and if you please, federalists. The truth is, they are both spoils parties, and nothing else."

But though we approve of the leading measures of the administration, it does not follow that we should become its partisans, or identify ourselves with the party which support it. But it is said with respect to all the leading measures of public policy—abolition, protective tariff, a U. S. Bank, an indefinite opinion in favor of the sovereignty of the States, &c., their pressed and avowed opinions agree with ours. What are the questions that many individuals of the party, and especially entertain such opinions, we add that as a party they will make any professions that may be required to secure the ends of which they stand in need. But they have thus far failed and constantly acted up to their professions. Well, so long as they continue to do so, lend your support to their measures; but beware of an unreserved confidence: when they lead you to measures injurious to you. Trust me they will serve you better when it is understood that it is you that is making use of them; and not they who are making use of you."

"That a portion of the great democratic party is composed of such materials, as I have before spoken of, will hardly be questioned. Agrarians, and democrats, disorganizers of all sorts, such incentives to the cry of 'they cry for equality; but they mean such equality as has never existed or can exist in human society at least consistently with civilization. They do not mean equality before the law—they don't mean that men have equal rights without equal talents,—they mean equality of property, of manners, of education, of character, of morals, and of social position—that is to say, that there shall be neither poverty, ignorance, casteism, classism, or moral and social profligacy."

"There is something great and noble in true democracy, if it were practicable; it is at Athens we could people could be assembled in one grand Council, there to decide on public affairs, enlightened by the collision of the master minds of Greece, the master minds of the world, elevated in mind and feeling by the augustness of an occasion; excited as to what is great and noble, and restrained from what is false and base, by the mutual communion and observation of the vast assemblage. Very different is the sort of democracy which would be carried out by recognizing the right of instruction, which would stand nearly alone and proud to do so, our State has ever so honorably rejected, and which is answerable to all articles of the faith of the great democratic party. Here, the people, in towns and corners and precincts, enlightened by no better minds than their own, misled by the party partisans incubations of probably a single newspaper, (for after all the press, to the people at large, is a miserable substitute for the discussion of a public council) irresponsible to opinion, restrained by the presence and supervision of those having a common interest with themselves in their measures, are to decide their cause, and the most important causes, without the argument."

"The French conspirators do indeed exhibit a true indication of the tendency of the Democratic spirit, which exists not only in France, but which we may perceive in this country. And is it with these we are identifying ourselves in name and object? However little we may intend

it, do we not by such a course give encouragement to all that is dangerous and extravagant in their views? Are we ashamed of our name and our cause, that we should hasten to merge the states rights nullifiers of South Carolina in that of members of the great Democratic party? Do we blush at the Palmetto banner, that we must veil it before that ignominious party-colored, tattered, dragged, dishonored ensign—the flag of the great democratic party? For my own part, I utterly disdain and repudiate the name and association."

Now, what is it that impels Chancellor Harper, a man distinguished commonly for great equanimity of temper, to speak in such terms of indignation respecting the democratic party? Just listen. We give you the reasons in his own language.

"What are the essential principles of Democracy as distinguished from republicanism? The first consist in the dogma so portentous to us, OF THE NATURAL EQUALITY AND INALIENABLE RIGHT TO LIBERTY OF EVERY HUMAN BEING. Our allies, no doubt, are willing at present to modify the doctrine in its favor. But the spirit of democracy at large makes no such exceptions—our will continue to make it longer than necessity or interest may require. The second consists in the doctrine of a divine right of a majority—a doctrine not less false, slavish and absurd than the ancient doctrine of the divine right of kings. It is true that they speak of the natural and inalienable authority of the people; but it is plain that the entire people cannot be expected to concur in any act, it is perfectly understood that a numerical majority is meant."

Whatever party it may be, then, that holds in sincerity the great doctrine of equality of rights, can calculate on no sincere alliance with the Slave Power, no matter by what accidental combinations of circumstances, it may be thrown into association with it. Chancellor Harper speaks the real sentiments of that class of slaveholders who have resolved on perpetual slavery—a class which constitute the bone and muscle of the Slave Power. McDuffie, Calhoun, Pickens, Rhett, Preston, Thompson, Wise and other active Southern politicians sympathize with him in feeling, but are more wary, because more ambitious of political station. They would say, while they desire the working out of the North.

All true democrats, wherever found, will discover in the views we have presented, the constantly destructive action of slavery on genuine republicanism, and the eternal impossibility of harmonizing slavery and Democracy.

Farmers, Mechanics, working men! Such are the sentiments with which slave holders regard you. Such are their views of free labor. Can those men be expected to care for your interests. Will they legislate for the protection of your labor, for the extension of your markets. And yet upon these men, your party leaders rely for success. Their will is to determine the policy of the country. Their mandate is law.

From such de-relations, the Liberty men would redeem the country. Against the sectional selfish policy of these slave holders, they would direct their efforts. For the redemption of the nation from the curse of slavery, and the blasting influence of the Slave Policy, they would labor; and they would place men in office who would guard the interests of free labor, the rights of freemen, and stand up unmoved, by the seductions or menaces of men, who in violation of the fundamental principles of the Republic, dare to reduce their fellow-men to the condition of brutes.

ONWARD.

Judge King desires the following series of Conventions appointed for the northern part of the State.

At Norwalk, Sept. 17th.

Elyria and Lorain, the 19th.

Cleveland and Cuyahoga, Tuesday 21st.

Medina county, Friday 23d.

Summit county, Monday 26th.

Portage county, Wednesday 28th.

Geauga county, Friday 30th.

Lake county, Monday, Oct. 3d.

Ashtabula county, Wednesday, Oct. 5th.

Trombly, Friday 7th.

We hope that suitable arrangements may be made immediately, by the friends in those counties. It is not every day, that such speakers as Judge King, Samuel Lewis and Edward Smith can be heard.

ATHENS.—We exceedingly regret the disappointment at Athens, but we assure our friends there, it was not our fault. A friend who was present, says that he had the satisfaction of witnessing an exhibition of zeal and devotedness to our cause, even beyond his expectations.—Notwithstanding the heavy rains which had rendered the roads almost impassable, and the very injudicious selection of Monday as the day for the meeting, there was quite a respectable attendance of persons from various directions and distances, some upwards of thirty miles. After learning that we were to be disappointed, the delegates present from Athens and Meigs, proceeded to nominate candidates to be supported by the Liberty men at the coming election, and then we started for home vexed at our disappointment, but more determined than ever to prosecute the cause of human rights.—That is the right spirit.

STREUVILLE.—They had a good meeting at Streuville, Monday, 5th. Many forces were used to keep the people from turning out, but a respectable audience collected. Mr. Orr informs us that the meeting was addressed by Messrs. Lewis, King and Smith. "We began at 10 o'clock. Mr. Lewis spoke first, and it was universally conceded that a more able and eloquent speech was never delivered in any portion of this country. The result of his labors will not be quite like bread cast on the waters,—for it will appear before many days. Next came Judge King, who armed with truth's weapons, wielded them so dexterously, as to convince us all, that it would be very good to have a King rule over us. Next came Edward Smith, in intellect, a giant. The meeting closed at 6 o'clock P. M., with a short but thrilling appeal from Mr. Lewis.

"This was our first meeting, and we think much good has been done. Inquiry is aroused, people are discussing the matter, and we know that when ever they begin to examine, they will not be long in coming to a correct decision."

SO WRITES FRIEND ORR.

ASHTABULA.—An adjourned meeting of the Liberty men of Ashtabula county, was held Aug. 31st at Andover; L. Bissel in the chair, and J. B. Hawkins secretary.

Messrs. Roberts, Wade, Owen, Hawley and Barber, were appointed a committee to prepare resolutions. E. Wade then addressed the meeting on the objects on the Liberty party, and the corruption of the Pro-Slavery parties.

On motion, S. F. Taylor, Esq., was invited to reply to Mr. Wade at the opening of the afternoon session.

On motion, adjourned to meet at 2 o'clock. 2 o'clock, Convention met, pursuant to adjournment. Committee on resolutions reported, and gave way for Mr. Taylor to reply to Mr. Wade.

Mr. Taylor denounced slavery in unmeasured terms, would heartily endorse all that Mr. Wade said in regard to its evils; but would not admit that the Whigs were subservient to its power, but on the contrary, their purposes, if accomplished, would subvert the cause for which the Liberty party were contending. He regretted that a step should be taken at this critical time, the

tendency of which was to weaken the Whig ranks, and give the ascendancy to the Loco-foco party, whose principles he claimed to be as much opposed to the Liberty party as to the Whigs.

Mr. Wade, in reply, could not see how the standing rule of the Whig House of Representatives, should any more subvert the cause of the Liberty party than the gag resolutions of the Loco-focos.

The afternoon session was occupied in a spirited and interesting discussion, between Messrs. Wade and Taylor, and listened to with deep interest by a large congregation.

On motion, adjourned to meet at 7 o'clock. 7 o'clock, met according to adjournment. The report of the Committee was taken up, and the following resolutions read, discussed and unanimously adopted.

1st. Resolved, That we heartily approve of the sentiment of the immortal Washington, as expressed in his letter to Morris; "I can only say, that there is not a man living who wishes more sincerely than I do, to see a plan adopted for the abolition of it [Slavery]; but, there is only one proper and effectual mode, by which it can be accomplished, and that is by Legislative authority, and this, so far as my suitage will go, shall not be wanting."

2nd. Resolved, That we feel ourselves bound, by the foregoing sentiments, to vote for men for Legislative offices who are pledged that they will exert their constitutional powers to effect this object.

3rd. Resolved, That he who lays aside his morality to act the politician cannot be a good citizen.

4th. Resolved, That, as prayer moves the arm that moves the world, we will endeavor to do all we can to sustain the Monthly Concert of Prayer for the enslaved.

5th. Resolved, That we heartily approve of the nomination of Judge King for Governor, and that we will give him our cordial support.

6th. Resolved, That the Vigilance Committee be required to call a Convention of the Liberty party, for the purpose of nominating State and County officers for the ensuing election. And, also, to ascertain, as soon as possible, when Judge King will address the citizens of this county, and give notice of the same.

8th. Resolved, That the proceedings of this meeting be signed by the Chairman, and Secretary, and forwarded to the Sentinel, the Gazette, and Philanthropist for publication.

On motion, adjourned without day.

L. BISSSEL, Chairman.

J. B. HAWKINS, Secretary.

GUERNSEY COUNTY.—A Liberty Convention was held at Senecaville, Guernsey County, August 27, Peter B. Sackett in the Chair, Samuel Craig, Secretary. David D. Fordyce addressed the meeting, it is said in a masterly manner, after which the following resolutions reported by a Committee were adopted.

1st. Resolved, That the history of the past, the prospects of the present, and the prospects of the future, should inspire us with gratitude to Almighty God, confirm our conviction that our cause is just and right, and encourage us to renewed and vigorous efforts, with the assurance that the God of the oppressed is with us, and will yet crown our enterprise with triumphant success.

2nd. Resolved, That, in the opinion of this meeting, there is no ground of hope for the delivery of the country from the control of the Slaveocracy, but in the formation, by the friends of universal freedom throughout the Union, of a Liberty party, and that the object of the Liberty party is not to destroy or impair the constitutional rights of any portion of our fellow citizens; but, on the contrary, to secure to all the universal rights of life, liberty and the pursuit of happiness.

3rd. Resolved, That our heartfelt detestation of the tyranny of man over his fellow man, leads us to oppose all unjust and anti-republican monopolies.

4th. Resolved, That, whatever others may do, we, as members of the Liberty party, will object to no man because he has been a Democrat or Whig, (so called), provided, he will go in for the protection of free labor, the right of petition, unrestricted, and for the annihilation of the last vestige of Slavery.

5th. Resolved, That political action is not an abandonment of moral action, but a proper and consistent carrying out of its true principles; that, in reaching praying, writing and speaking against slavery, and then voting for men, who are either for or indifferent on the subject; men, to say the least, who have parties to serve that are manifestly controlled by the Slave power, does seem, in our views, the veriest mockery of moral action, and clearly wrests the charge from our enemies of rank hypocrisy.

6th. Resolved, That it becomes the duty of every citizen to enquire, through the ballot box, by what authority a certain privileged class of 250 thousand Slaveholders, with a capital of 12 hundred millions of dollars, and a representation of 1/3 that capital stock (Slaves) of 25 members on the floor of Congress, at \$8 per day for each member, making \$200 a day, which amounts at the present season to nearly \$24,000. They maintain this abominable monopoly in the midst of a republican government.

7th. Resolved, That what is generally known as the black law of Ohio is anti-Christian, anti-republican, and ought to meet the decided disapprobation of every citizen.

8th. Resolved, That we highly approve of the course of John Q. Adams and Joshua R. Giddings, representatives now in Congress. The foregoing resolutions were received and adopted by the Convention.

The following gentlemen were reported by a Committee, and chosen by the Convention, as candidates for the several offices of the County.

For Representative, DAVID D. FORDYCE, of Madison Township.

For Sheriff, FRANCIS B. ALLEN, of Jefferson Township.

For Auditor, JOHN ROBINSON, of Center Township.

For Commissioner, ROBERT CAMPBELL, of Londonderry Township.

For Coroner, MAHLON PENROSE, of Jackson Township.

Voted, that LEICESTER KING be placed at the head of the ticket, and that we approve of his nomination. Voted, that the following gentlemen be chosen as a Central Committee of the Liberty party in this County, viz: John Craig, Esq., Johnathan Bye, Isaac Walker, John Crawford, P. B. Sackett, Cyrus Hall, H. Taylor, A. Simmons, John B. Mitchell, and Thomas Moore. Voted, that the whole Convention be appointed as a Committee of vigilance, and to use all lawful means to secure the election of the Liberty candidates.

INDIANA.—We learn, by a correspondent, that the Anniversary of the Indiana Anti-Slavery Society, held at Newport, on the 5th inst., went off finely. From one to two thousand persons were present. Our friend, John Wattles, thus discoursed concerning it.

"This is the fourth day of the feast, and the interest has been increasing from the first, and I thought that it was the most interesting I ever attended to."

To say that union and harmony prevailed is not telling half of it, there was more than that, there was the spirit of benevolence, love, and Heaven. Great hearts beat in unison, and generous bosoms throbbed together.

The third party man was as free to carry out his designs and advance his views, as was the anti-third party man. His views, as was the anti-third party man, he who proved woman's rights, resistance, and he who proved woman's rights, these all joined together with Methodists, Presbyterians, and Friends, in one common band to

work deliverance for the slave. The abolition of Slavery was the business of the Convention. Human rights to their fullest extent were enjoyed in all the sittings of the Convention.

The meeting was held in the Friends' meeting house to-day, on account of the weather. The other meetings have been held in the grove, where the sunshine, the dew-drops, the birds and the breezes all joined in melody, and chanted anthems— they fanned us, soothed us, and in angel's whispers spoke of love, and bid us plead the cause of the poor and the needy.

The number in attendance was variously estimated from 1 to 2,000.

A paper is to be established here by the State Society, sustained by all parties, and open to the discussion of Slavery in all its bearings. If those in favor of exclusive moral action, link this too much amalgamation, they must be more active and energetic, that's all; the paper is not to be confined to one but open to all—now, if they don't write as much as the rest that will be their fault.

"All's right when daddy's sober."

The following remark will illustrate the abolition of Indiana, "I should be afraid to die worth ten pounds, and the Slave not free!"—this was made in my hearing, by a dear, devoted friend of the Slave. He was a native of Virginia.

In taking subscriptions for establishing the paper, one of those poor things that "can't take care of themselves," took stock to the amount of \$20, two others \$10 each.

I think I never attended an anti-Slavery Convention before when there was not, during some time of the meeting, a period that I should be pained to have a Slaveholder present; but there has been no time since I have been here, that I would not be glad to have all the Slaveholders in the world present; I am sure that their hearts would have caught the blaze of freedom's fire, and kindled together with ours in a flame.

A few more such meetings, a few more such gatherings of true spirits, and the foundations of Slavery shall be moved, the pillars of their power shall be shaken—Truth and love—almighty truth—omnipotent love—and Slavery shall retire like darkness before the sun—yes, let the pure and the mighty but gather in a few more such congregations, and the Slaveholder, when he meets in convention, to prop up his tottering institution, will see not only a storm gathering on the top of every northern mountain, but they may see the storms sweeping across the Western Prairies, rolling up the butting highlands, driving across the extended plain, and moving down in tornado terror upon the devoted land of the oppressor.

Lest the Slaveholder should mistake this figurative language, we would inform him, that our friend is a non-resistant of the staitest sect. He means no other storm than the storm of truth.

Definitions.

CONSCIENTIOUSNESS.—Payment of arrears by a delinquent subscriber.

THOUGHTFULNESS.—Paying for a newspaper in advance.

JUST.—To pay the postage on all letters to a publisher.

ZEAL IN A GOOD CAUSE.—Getting new subscribers for an anti-slavery paper.

DISAGREABLE.—While your printer stands at your elbow, in expectation of his pay, to open your letters received by the morning's mail, and find—nothing.

Saving at the spigot and letting out at the bung.—Stopping a good newspaper, and swilling tea and coffee.

For the Philanthropist.

Consistency.

I give you the following information, if you can make any use of it you are welcome, provided you make no allusion to individuals.

Two weeks ago a Whig Convention for this county (Preble) met in Eaton, to nominate for Representative and other county officers. David Barnett an avowed Atheist and Anti-Abolitionist received the highest, though not a majority of the vote of the convention at the 1st and 2nd ballot. The vote finally resulted in the highest number being given for Newton Lash an avowed Deist and Anti-Abolitionist.

Now in this Township (Israel) there are 175 or 200 voters members of the Associate Reformed Church and whigs, and the Pastor of one of the congregations (the Rev. S. McCracken) is in the habit of publicly praying for our country that righteous men whose principles and practice is regulated by the word of God may be exalted to places of trust and authority and that the oppressed in our land be delivered from their oppressors and their yoke broken, nor is this prayer confined to the public prayers of the Pastor, but the daily prayer of many of his people, of whom would have voted for the first named person had he received the vote of the convention, and 9-10ths. of whom will vote for the latter. Thus is consistency drowned by partyism.

Yours with Respect, N.

FROM A SLAVE STATE.—Petitions against the annexation of Texas, signed by a large number of the most respectable citizens of Delaware, have been lately presented to Congress by members of the delegation from that State. One of them was signed by 140 citizens of Wilmington. It was laid on the table. From personal acquaintance I can testify that in Wilmington and other parts of Newcastle county, are some as true hearted abolitionists as can be found any where in the country. Many an adopted citizen of Canada could no doubt bear testimony to their anti-slavery faith, as it has been shown in their works.—*Enan*.

We learn from Plymouth, that the cod and mackerel fisheries at that place have been unusually successful thus far in the season.

One Dollar Subscription.

CASH PAYMENTS.—MONIES TO BE EXCLUSIVELY DEVOTED TO PAYING OFF THE DEBT OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

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T Swann,	1 00	B Bateman,	1 00
W Osborne,	1 00	W D Pierce,	1 00
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